

The Sunday School.

LESSON FOR AUGUST 1.

Paul's Ministry in Corinth.—Acts 18: 1-11.

Golden Text.—Other foundation can no man lay than that is laid, which is Jesus Christ. I Cor. 3: 1.

INSTRUCTION.

Paul remained at Athens only a few weeks. From there he went to Corinth, about forty miles west of Athens. Corinth had a population of four hundred thousand and was the "city of business men as Athens was the seat of learning." Here Paul remained a year and a half. During his stay he wrote the two Epistles the Thessalonians. The population of Corinth was made up of all classes of people. The city was in its prime when Paul visited it. Every known form of vice was here represented. It was proverbial for its bad morals. While Athens was philosophic and immoral, Corinth was sensual and immoral. Note with what feelings Paul approached the city. I Cor. 2: 1-3. Why did not Paul stop working and take a long vacation when he felt so badly? II Cor. 5: 14, 15.

1. *Temporal Business Toils.*—Whom did Paul find at Corinth? Note why it was that this Jew and his wife happened to be in Corinth. Paul found them, he evidently sought for them. We generally find what we look for when we go into the city. We can find a mission point if we want to, or we can find saloons and theaters if that is what we want. How did Paul come to abide with these people? The persecution of Claudius in Rome gave Paul a home in Corinth. Thus God overrules the evil designs of men for good. What was Paul's trade? What was the Jewish custom as to boys learning a trade? What were the advantages of this custom? Paul refers to his manual toils in I Thess. 2: 9; II Thess. 3: 8; Acts 20: 34.

2. *Gospel Toils.*—Where did Paul begin his work in the city? Was this wise? Why should he begin with the Jews? Note how he was encouraged when his companions joined him. What passages show that he depended greatly upon them? Acts 28: 15; II Cor. 2: 13; 7: 6. What were some of Paul's trials at Corinth? He was poor and had to labor with his own hands while preaching the Gospel. He did not oppose a supported ministry. I Cor. 9: 7-14. Of this he did not take advantage so as to avoid appearance of self-interest. He had met with poor success at Athens and this would naturally discourage him. He suffered bodily affliction. I Cor. 2: 3. He was opposed by the Jews. But he had encouragements al-

so. His home with Aquila and Priscilla; his home with Justus; the conversion of Crispus, chief ruler of the synagogue; the Lord appeared to him in a vision and encouraged him by the promise of his presence and protection; he had the promise of great success; thus our encouragements are generally more than our trials and discouragements. Amidst our most arduous toils we have God at our side. Who can hinder us?

PRACTICAL APPLICATION.

1. *Doing Good.*—It is said of Jesus that he went about doing good; so did Paul his servant. At Athens he preached to the people, but because he was opposed there he did not cease his work for the Master. When people did not hear him at one place he went to another and preached to them Jesus. Nothing could stop him. He is a good model for us to follow. But before we can do like Paul did we must be like Paul was. We must have that same love for souls that he possessed. It was love that constrained him, love for Christ and love for lost souls. If then we would imitate even in a small degree the zeal of Paul let us first of all get his spirit, for without it we can not be like him.

2. *Finding Souls.*—Paul found Aquila and his wife Priscilla, and it was a good thing that he did, for without them he would have had no home in Corinth. It is wonderful how God overrules all things for good. The Jews were expelled from Rome by the Emperor, and through his heathen persecution Paul was furnished a house, home and board while at Corinth. No wonder Paul could say, "All things work together for good to them that love God." It is an inspiration to work under that divine government where all things in some way conspire for good. Then too, Paul found these souls. In a true sense lost souls are found, we must seek them, go out after them. Many a man might have visited Corinth and yet not found these pious people. Paul looked for them and found them. You can find good people anywhere if you look for them.

3. *Learn a Trade.*—Paul's trade which he had learned in youth became quite useful to him. There was no church at Corinth and while preaching there he must be supported. He falls back on his trade. Thousands of young people fail because they have not trained themselves for useful service. It is no shame to work; manual labor is honorable, our Savior has made it so. Let every young man and woman too learn some trade, rich or poor, some day it will be useful and perhaps be the means of doing good. There

will come a time when you will be thrown upon your own resources and then money alone can not help you.

The Mission Field.

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FINANCIAL REPORT PENNSYLVANIA MISSION BOARD.

As promised in my last a complete financial report itemized, I herewith submit the following:

Amt. reported in EVANGELIST No. 14, April 14, \$63.69; Omission in former report, \$1.22; Highland, \$4.00; Middle Run, (barrel collection) \$6.35; Mary Goughnour, 25; Julia Constable, (S. D.) \$1.00; Conemaugh, (barrel collection) \$50.40; Aleppo, (barrel collection) \$11.00; Altoona, \$2 15; McKees, \$4 64; Listie, \$7.75; Stony Creek, \$4 75; Morrellville, (barrel collection) \$7 23; R. Z. Replogle and E. E. Haskins, (S. D.) \$5 00 each, \$10 00; Albert Trent, (S. D.) \$5.00; Berlin, \$10 90; Moxham and Rosedale, \$15 00; Meyersdale charge, \$37 16; Manor, (Wampler) \$2 50; Vinco, (Juniors) \$2.90; Philadelphia, \$14 87; Grove and Masontown, \$5.36; J. E. Parsons, (S. D.) \$5 00; Miscellaneous, (Bowman) \$2.67; Mt. Pleasant, \$2.50; Total, \$278.29.

This is a complete statement of monies passed through my hands, and, of course, does not include the amount that passed through brother I. D. Bowman's hands on his trip. It gives a total for Johnstown for eight months (conference year,) of \$55 38, and for what was Johnstown church in 1885, when I first knew Johnstown, \$128 01. This includes three charges besides the Morrellville mission church, viz.: Johnstown, Moxham and Rosedale, and Conemaugh, in charge of Haskins, Darling and Koontz respectively, with Smouse's charge of Morrellville.

Please notice that EVANGELIST in my last made me say: "Remember that when we pay our quota that Mission Board," etc., instead of "when we pay our quota to National Mission Board," (which quota is \$27.99,) we are therefore in debt. Our